Yii. A god sometimes ranked by the Taoists as the Supreme Being is Yuan Shih Tien Tsun ("The Original Heavenly Revered One"). There is many another god, sometimes a personified idea, such as T'ai I ('The Great Unity") to whom temples are erected^ sometimes a purely mythical being, such as the Goddess of the North Star, and sometimes a deified human being. Then, too, the Taoists talk of *Skeng Jen,* or Holy Men, who inhabit the highest heaven, of *Chen Jen,* or Ideal Men, who dwell in the second heaven, and of *Hsien Jen,* or Immortals, whose customary home is the third heaven. The *Hsien Jen* are also said to live in remote corners of the earth, especially on the K'un Lun, in Taoist myth the central mountains of the world. They are represented as having once been real men, and are supposed to appear at unpredictable intervals to perform deeds of mercy, such as the healing of disease. Eight of the Immortals, the *Pa Hsien,* the lists of whose names vary, are held in especial honor and provide favorite subjects for stories and representations in art.

Taoism possesses a voluminous literature from which extensive selections have been published, corresponding roughly to the Buddhist *San Ts'ang.* The *Tao Te Ching* continues to be a favorite object of study and meditation. Another widely revered work, of which copies have often been gratuitously distributed, is the *Kan Ying P'ien* ("Book of Rewards and Punishments")— although it must be added that many Chinese do not connect this with Taoism. In some of this literature a high standard of morality is taught which reenforces much of that inculcated by Confucianism and Buddhism.

The great majority of the Chinese, as we have repeatedly seen, have not been exclusively Confucian, Buddhist, or Taoist. They have been influenced by all of these systems—in ethical standards, in conceptions of the universe and of divine beings, and in beliefs about the future life. Moreover, there has been much more than Confucianism, Buddhism, and Taoism in the religious ideas and practices which have prevailed among the majority: the religion of the masses has not been just a composite of these three faiths. The additional elements have had in them a great deal of animism. Indeed, more than one foreign observer has declared animism the